

Time, expectations pressure ministers

By Jim Lowry

NASHVILLE, Tenn. (BP) — Time demands, financial difficulties, and high expectations are primary stress producers among Southern Baptist ministers, according to a recent survey.

Seven of the top 10 stress factors identified by ministers responding to the survey conducted by the research services department at the Baptist Sunday School Board, were related to time — particularly the lack of it. The other three factors among the top 10 related to expectations for productivity and leadership.

The financial difficulties were second overall as a source of stress, with the primary complaint being an inadequate retirement plan. Other areas mentioned were inadequate salary, house expenses, excessive car expenses, medical expenses and paying off indebtedness.

Terry Peck, consultant in the church administration department, said personal and professional expectations for ministers are multifaceted. Also, most churches do not have a clear-written job description for the pastor.

"Ministers feel pulled in a lot of directions based on many sets of different expectations," Peck said. "Even more crucial, the survey reveals pastors and staff are not successfully coping... they are not dealing with problems realistically. Ministers are saying 'prayer and Bible study are enough,' when they really need to do those things in conjunction with a support system."

In the top 80 items which cause stress for ministers, the first four related to time. Number one, too many demands for my time, ranked 3.53 on a scale of five. Close behind were lack of study time, administration responsibilities and lack of time to visit prospects.

Several of the next items in the ranking of ministerial stresses related to expenses, including house expenses (number 16), excessive car expenses (17th), medical expenses (20th), and paying off past indebtedness (21st).

Criticism or conflict with church members ranked relatively low.

Lowry writes for the Sunday School Board.

The

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Beirut Christian exodus offers witness openings

By Irma Duke

BEIRUT, Lebanon (BP) — The war in Beirut has provided a witnessing opportunity for Beirut Baptist School that Jim Ragland never dreamed possible.

Ragland, Southern Baptist missionary principal of the school since 1954, always has made Bible courses and chapel a requirement, but just in recent years has the majority of the students in those classes been Muslim. Now it's not unusual to hear a hundred Muslim third and fourth graders sing "Jesus Loves the Little Children of the World" — with their parents' permission.

Until recent years, the majority of the students and all the teachers at the school were Christians. But since most of the Christians have moved to East Beirut, the Christian enrollment has declined.

In the meantime, the school has gained a reputation for its academic standards and Muslims have been sending their children to it in larger numbers, even though it's unashamedly a Baptist school. About 75 percent of the 800 students are Muslim now.

"There are neighborhoods within two blocks of us that would never tolerate a church, but their kids come to school here," says Ragland. "And they're our neighbors, our friends."

Ragland's quiet, unassuming but caring manner helped make them his friends. When the father of one of the Muslim faction leaders died, Ragland was there to comfort him. He was the only foreigner there.

"He's my neighbor back here," explains Ragland, pointing up the hill from the school.

Muslim groups join together to fight against those known as Christians, who, for the most part, live on the east side. The Christians, primarily from Maronite and Catholic backgrounds, are fighting for a Christian-controlled government, fearing Muslim control above everything. Even though these groups have religious names, Ragland says it's basically a social and economic war, not religious.

The war has brought added pressures for the Raglands, burdens under which other people might have folded. Many days their phone starts ringing at 5 a.m. because parents want to know if overnight fighting will close school that day. Or teachers

report they got stuck in East Beirut and can't get back across the Green Line (a city dividing line).

Oklahoma native Ragland, 60, carries the extra burden of safety for the children while they're in class. When shelling starts near the school, it's Ragland who has to decide if the children would be safer at home. At times, he has calmly asked the pupils to move away from their classroom windows because of the danger of flying glass and other debris.

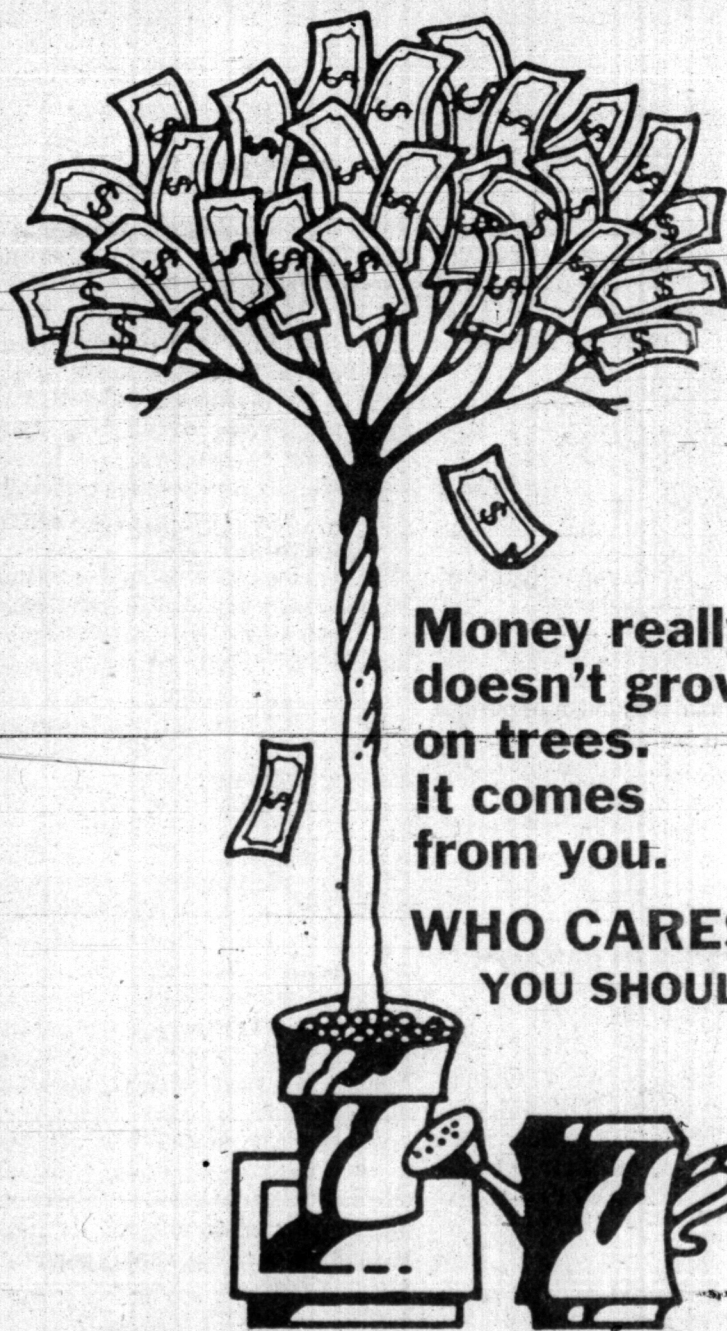
In at least one instance, Ragland has had to face armed men from one of the factions who tried to force him to accept students without proper credentials.

When Mrs. Ragland was home for a time last year, her daughter told her she looked like she had aged 10 years in the last 12 months. "I suspect I have," Mrs. Ragland confirmed.

The war has caused the Raglands to look to Lebanese Baptists for more moral support because most of the other missionaries are across the Green Line in East Beirut and inaccessible at times.

Because of the bond Ragland has built with the Lebanese, that hasn't been a problem. In fact, one of his former students who is a fellow church member now says Ragland is more Lebanese than he is American.

Irma Duke writes for the FMB.



Support the Week of prayer for Home Missions
March 3-10, 1985
Annie Armstrong Easter Offering Goal:
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It's not uncommon for Jim Ragland to interrupt this work to listen to the news. In fact, the Beirut Baptist School principal says at times he does it on the half hour. The Southern Baptist missionary's students and staff come from throughout the city where bombings have been an almost daily occurrence for 10 years (BP) PHOTO By Don Rutledge.

SOUTHERN BAPTIST HISTORICAL
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Editorials by don mcgregor

Seminary, College and School Day

The ministries of Southern Baptist seminaries, colleges, and schools will be emphasized Feb. 17 in an observation spanning the nation. It is an annual emphasis when attention is directed toward the 63 universities, colleges, and Bible schools that are owned by a number of state conventions and the six seminaries and a Bible school that Southern Baptists own.

Three of those colleges are in Mississippi. There is always a need to be appreciative of their work and influence, but Feb. 17 is a particular time to call attention to their ministry.

Southern Baptist-related institutions of higher learning have been serving Southern Baptists almost since the beginning of the convention's formation. Baylor University, the college with the oldest relationship to Southern Baptists, was established in 1845, the year the Southern Baptist Convention was formed. Mississippi College is older than Baylor, but it didn't become Baptist affiliated until a short time after Baylor was founded.

Southern Seminary, the oldest of the six seminaries, was established in 1859. These institutions have had long and distinguished ministries. They were formed primarily to provide a means of educating ministerial leaders, but they were never limited to that group in their student bodies. Their quality education provided in a Christian setting made them very popular, and they grew. Baylor, the largest, now has almost 11,000 students. Mississippi College, with 3,207 last semester, is the largest of the Mississippi Baptist schools. Clarke College is now a part of Mississippi College. William Carey college has 3,044 students, and Blue Mountain College has 324.

Through all the years, these schools have continued to provide a quality education in a Christian setting. Their quality and their Christian witness have caused them to continue to grow. Their growth has been faster than Baptist faculty members could be provided. This has caused some amount of complaint from time to time.

It is true that with the passing of years, the colleges have made mistakes. That has been admitted. They have also learned as the years have rolled along. They are not perfect, and they would be the first to admit that. They come about as near perfection as their critics, however; and they probably come nearer to perfection than any other institutions of higher learning that are to be found.

They have many problems. Their students come from the homes of Southern Baptists in the nation, and it is not guaranteed that those students are going to arrive on the campus as angels. Because they do provide a quality education in a Christian setting, they also attract students from other denominational groups and from families that have no

denominational affiliation. There are multiplied thousands of students, and the colleges seem to do very well indeed to maintain their witness and in making a fine education available to them.

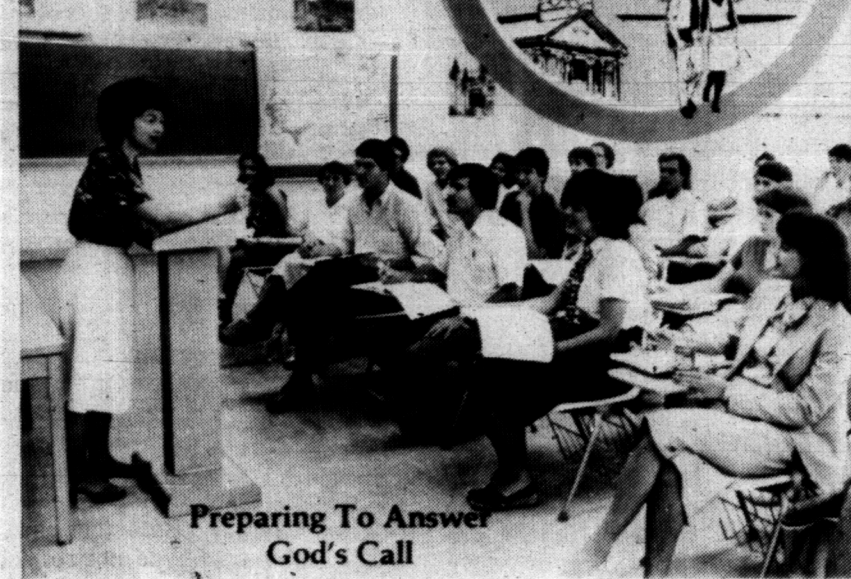
If the colleges and other institutions are in error, they need to be apprised of it. There is a concerted effort at this time to try to change the nature of the seminaries and some of the colleges. The attitude seems to be to rule or to destroy.

If changes are needed, they should be made. The institutions should not be destroyed in the process, however.

These seminaries, colleges, and schools are a part of a ministry that has been serving Southern Baptists for 140 years. It is not likely that any of the schools have suddenly changed their nature and gone sour.

They need our support, and they need our prayers. Southern Baptist Seminary, College, and School Day is a good time to begin providing that support and those prayers if they haven't been forthcoming already.

Look around. How many products of Baptist schools have gone haywire? Not many.



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God's Call

OBSERVE

BAPTIST SEMINARY, COLLEGE AND SCHOOL DAY Sunday, February 17, 1985

Sponsored by the Education Commission of the Southern Baptist Convention

How many have left those schools to make very positive and profound marks in life?

A very great number.

Those schools deserve our support.

They also deserve our criticism if it's needed, but we should not criticize something that we're not willing to support.

Let's support our Baptist schools.

"In the beginning. . . ."

Sen. Emerson Stringer of Columbia has introduced a bill in the Mississippi Senate on teaching creationism. It is SB 2090. I have to admire his determination and persistence in continuing to insist on his principle. This is at least the third time he has introduced such a bill. It has been assigned to the Senate Education Committee.

The trouble is that the courts in other states keep shooting down bills that those states have passed, so the Mississippi Legislature folds up.

I'm going to have to go with Stringer on this bill. I think the courts are missing the boat when they rule against these measures on the basis of a violation of the separation of church and state, and I think the bill is needed.

The bill is designed simply to bring about the teaching of creationism when, and only when, evolution is taught. We need that.

The bill mentions scientific creationism, and I suppose it has to do that to have a chance of success. I am not fully aware of the meaning of scientific creationism, but it seems to me that there is no more danger of church-state involvement in the teaching of creationism than there is in the teaching of evolution. Creationism does indeed presume the existence of a supreme being who created "all matter, energy, and life, and their processes and relationships. . . ." Presumably, the courts are saying that to adhere to such a belief

and to insist that it be taught in public schools amounts to an establishment of a religion, which is contrary to the First Amendment to the United States Constitution. I would not argue with that.

I would insist, however, that to insist on the teaching of the theory of evolution is taking a position in denial of a concept of creation by a supreme being; and that, then, in effect, is taking a position exactly opposite that of creationism. If the teaching of creationism is establishing a religion and thus is a violation of the First Amendment, then so is also its exact opposite a violation of the First Amendment. The only position that could be taken that would not be in violation of the

First Amendment, if creationism is held to be a violation, is that there not be any teaching on beginning of any sort. And that's the way it was when I was in public school in Texas. There was never any mention in any way of the beginning of things. I like that and think it is the way we should approach the matter at this time.

If evolution is to be taught, however, I feel it is mandatory that creationism be taught also.

If the courts are going to continue to rule against creationism and leave evolution alone, perhaps someone should sue the state in an effort to get a ruling against evolution. It is only a theory. It doesn't have to be taught.

Yes, I'm going to have to go with Emerson Stringer on this one.

Guest opinion

A few words on criticism

By David Spencer

Probably no business except the government has as many critics as the church. Self-appointed critics abound both outside and inside the church. Outside there are those who criticize the church's moral stands and our attempts to be the "salt of the earth," as Jesus told us we had to be. Those outside critics constantly look for our weaknesses and failures so that they can point them out to the rest of the world. This is why Jesus said we must be "shrewd as serpents and innocent as doves."

Inside critics bother me more than outside ones. You expect the world to be against you, but you don't expect

Christians to be against you. Many times Christians become critical of the Lord's church by questioning the church's progress, its leadership, its theology, its spirituality, and its effectiveness.

The question arises: why are some Christians so critical of their churches today? Many times the underlying reason is discontent with one's own spiritual growth. If we're not happy, productive Christians, we find it easier to criticize the church than to admit that something is wrong in our lives. In our "throw-away" society we have found it easier to throw away our

church relationship than to change our priorities and relationship with God. My own experience with critics is that most of the time they are deeply discouraged with their own Christian lives.

Another reason to criticize our churches is due to our unrealistic expectations of what the church ought to do for us. We live in a time when churches have grown to such size that full-time, multiple staffs are employed in many places. Somewhere we decided that those staff members were supposed to do all the work of ministry. We've lost sight of the New

Testament concept of "every member ministry."

One of the hardest parts of being on a church staff is living with the unrealistic expectations that people have of you. Much of a staff's time is structured, and they simply do not sit around wishing someone would call in an assignment.

Church services and meetings require huge amounts of preparation for which few people are willing to grant you the time. There simply is not enough time in the week to do everything that must be done. Most often we have to carry on the regular

(Continued on page 8)

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Jerusalem Baptists suffer antagonism

By Art Toalston

JERUSALEM (BP)—The Narkis Street Baptist Church in west Jerusalem has become a target of Yad Lachim, a conservative Jewish organization antagonistic toward Christianity in Israel.

At issue are the congregation's rebuilding plans for its Narkis Street facility, which was destroyed in an October 1982 fire which authorities suspect was arson.

A Jan. 23 demonstration on Narkis Street organized by Yad Lachim has stirred concern because it was promoted throughout Jerusalem with posters misrepresenting the church's pastor, Robert Lindsey, a Southern Baptist representative in Israel since 1944.

About 100 people, including women, children, and teen-agers, participated in the protest.

"There were quotes on the posters, falsely attributed to Robert Lindsey, misrepresenting him and the church," said Isam Ballenger, Southern Baptist Foreign Mission Board director for Europe and the Middle East. Ray Hicks, administrator for Southern Baptist representatives in Israel, relayed the information to Ballenger.

One sentence on the Yad Lachim posters quoted Lindsey as saying, "Just give me another thousand years and I'll make them (the Jews) missionaries to the whole world."

The Narkis Street Baptist Church, founded nearly 60 years ago, is an international, English-language congregation of about 350 people. No charges were filed in the fire which gutted the 49-year-old chapel. The church since has met in a tent-like structure on the site.

The church also was the target of a grenade explosion about seven years ago; office windows often have been smashed, and slogans have been spray painted on the property several

times and later removed by the city government of Jerusalem.

The congregation's request also has prompted one unnamed ultraconservative Orthodox Jewish leader to tell the *Jerusalem Post* that his political party, Shas, will withdraw from the municipal coalition if approval for rebuilding is granted.

The recent misrepresentations of Lindsey and the church point up the "intolerance of other religious groups" by Yad Lachim and similar organizations which use "methods unbefitting of the Jewish people and the state of Israel," Ballenger said.

Such organizations do not reflect "the people with whom we normally work in Israel and the official words of welcome and cooperation we have received from government leaders on numerous occasions," Ballenger added.

But extremists' activity against Christians "seems to be increasing and their influence over others in Israel may be increasing," he said, "and this is alarming."

A loudspeaker was used during the Jan. 23 demonstration, and one activist was quoted as declaring, "This is just the beginning of making trouble in this area." Among the slogans on the protesters' signs were "Get Out, Get Out" and "There is no room in this neighborhood for a congregational church and center which is missionary."

The protest license reportedly was granted in the name of one or more persons in the community, but Ballenger said most of the neighbors in the vicinity did not participate and some even voiced resentment of outsiders coming in and inciting the disturbance. About a dozen Jerusalem police were on hand to maintain order.

"We have had opposition expressed against us by ultraconservative religious people from time to time," Lindsey said, "but we also have had many expressions of encouragement by neighbors and friends who consider our church to be a very positive part of the neighborhood."

Ballenger notified the Department of State after being alerted about plans for the demonstration and was told American officials in Israel would monitor the situation.

Ballenger believes Yad Lachim also was involved in generating negative press accounts last fall against Jewish congregations in Israel, including one in Ashkelon with which Southern Baptist representatives James and Elizabeth Smith work.

The Smiths reported they were "accusing of 'poisoning' innocent young people with our religious beliefs and baptizing them into 'Gentile' Christianity."

A congregation in Tiberias was evicted from the building in which they had been meeting.

Art Toalston writes for the Foreign Mission Board and is former religion editor of *The Jackson Daily News*.

The Baptist Record

100 apartments planned

Carey plans upgrading of Gulf Coast campus

William Carey College has announced plans to make its coast campus into a full time residential day school, according to President Ralph Noonkester.

Noonkester made the announcement at press conferences in Hattiesburg and Gulfport Friday, noting that the school's board of trustees and board of development approved the expansion project Jan. 31.

The coast campus, known as William Carey on the Coast, will add 100 units of two-bedroom apartments and will renovate existing buildings for additional classroom, student activity facilities, and faculty offices.

The 23-acre campus, located on U.S. Highway 90 in Gulfport, is expected to have the addition and renovations completed by Aug. 28, the start of the fall semester. The property, purchased in 1976 for \$1 million, was estimated

by locals to be worth around \$10 million.

Fairchild Construction Company of Hattiesburg, operated by Rodney and Wiley Fairchild, benefactors of the college, will build the \$2.2 million apartment complex and will do the renovation work also which is expected to cost about \$200,000.

Noonkester said the college will be making a lease-purchase agreement with the Fairchilds so that immediate construction can begin. He said the financing plan was identical to that already going with the Fairchilds in building a dormitory and cafeteria on the Hattiesburg campus. Noonkester said that "This immediate arrangement for construction here is only possible because Wiley and Rodney Fairchild and people like Dumas Smith (another benefactor) ... are investing their money here."

Noonkester said the building program would be "really at cost," because of the financing plan.

Each apartment will be designed to accommodate four single students or a married couple with a small child. The college is projecting a 75 percent occupancy rate during the 1985-86 academic year. Noonkester said cautiously that 100 additional residential full-time students were expected in the fall, along with 25 additional full-time commuting students. Carey trustee Andy Rainey added that he believed the additional students would number in the hundreds.

Presently, approximately 350 degree-seeking students are enrolled on the coast campus, primarily in night classes, according to James Downey, administrative dean at the coast campus since 1981. Undergraduate arts and sciences degrees are offered, nursing classes,



as well as the M.B.A., and some other graduate courses.

Noonkester, in his announcement noted that William Carey College will not be "picking up and moving to the coast," as he said friends have asked. "We have no intention except strengthening to the nth degree" Carey's programs both in Hattiesburg and Gulfport. He said in his Hattiesburg conference that, among other developmental projects, the Hattiesburg campus would be elevating its school of arts and sciences to a college of arts and sciences and shifting academic vice president Milton Wheeler to dean of the new college. A new vice president will be needed to coordinate academic programs at the school's three campuses. The third campus is the School of Nursing which operates in New Orleans at Baptist hospital.

Noonkester said the plan to make the coast campus a residential facility is timed to precede a \$40 million endowment campaign approved by the Mississippi Baptist Convention last November. Carey's share of the \$40 million would be more than \$11.5 million. The rest goes to Mississippi College, Blue Mountain College, and

(Continued on page 4)

Mississippians give more than any other month

Mississippi Baptists gave \$1.9 million in January to their unified budget plan, the Cooperative Program, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

The total giving by the nearly 2,000 churches which participate in the Mississippi Baptist Convention was \$1,904,875, the most ever given in one month.

This amount was a 41.3 percent increase over January giving in 1984 which was \$1,348,472, and begins the 1985 budget year \$446,542 over the pro rata amount of \$1,458,333. That figure is the amount needed monthly to reach the 1985 budget goal of \$17,500,000.

This \$17.5 million goes to Mississippi Baptist causes such as the three Baptist colleges, the Children's Village, and church leader training, and to Southern Baptist causes outside the state.

The total income for 1984 was \$154,800,852, which was \$684,148 under budget estimations. Since the 1984 budget year was closed out at the Convention Board on Dec. 31, business office staffers noted that some of the January total had been given to churches the last Sunday in December.

Previous monthly highs were \$1,620,962 in October of 1984 and \$1,508,186 in June of 1983.

Volunteers needed in the Caribbean

Women who can give instructions in homemaking skills are needed by the Foreign Mission Board! Mrs. Jonathan Singleton, Southern Baptist missionary, Windward Islands, has made the request for a team of women to teach homemaking skills to the women of St. Lucia. Skills required are in sewing and cooking. The necessary materials for such classes must also be taken to the island.

The mission volunteers will need to teach the homemaking skills such as: Sewing (dress making, sewing without a pattern, alterations); Hand Sewing (embroidery), knitting, crochet; macrame; Basic Cooking (how to use a recipe, cake decorating, meal planning and preparation); Flower Arranging; and Housekeeping skills.

Those interested should contact Mississippi WMU Office, P. O. Box 530, Jackson, Ms. 39205, or telephone, 968-3800; and more information can be given or sent.



From left are Bob Eustice; Luther Boyd; Ralph Noonkester, president of Carey; Rodney Fairchild, and Andy Rainey. Eustice, Boyd, and Rainey are trustees of the college.

Where is Annie going? HMB tells in detail

By Barbara Denman

BIRMINGHAM, Ala. — The 1985 Annie Armstrong Easter Offering goal, set for \$30 million, will be distributed in three major areas: missionaries and field ministries, special projects and advance in critical areas.

The largest allocation, \$20.5 million, supports missionaries and field ministries. These are ongoing and continuing ministries, and contain eight areas: evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, chaplaincy ministries and associational missions.

Evangelism projects total \$1,687,000 and will support the work of evangelism directors in 37 state conventions, Iowa and Puerto Rico, and ministries aimed at evangelizing the lost people in the United States.

A total of \$4,360,000 will be received by church extension to support the work of nearly 1,500 church starters, church starter strategists, mission pastors and church planter apprentices. The funding will also provide assistance to churches who cannot afford to support a pastor, and will work toward the goal of starting 1,400 new churches in 15 years.

Christian social ministries will receive \$3.09 million to support the work of more than 300 missionaries serving in Baptist centers, weekday ministries, youth and family services and literacy missions. This amount will supplement state conventions' requests for disaster and hunger relief.

More than 1,300 language missions personnel are supported through the Annie Armstrong Easter Offering. The 1985 offering allocation provides \$6.6 million for this area, as language missionaries witness to, minister to, and start new churches for 84 of the more than 200 different ethnic groups

in America. Language missions personnel, through the offering, work with seamen in 36 ports and with internationals in 406 churches, at the United Nations and among diplomats in Washington, D.C.

The \$370,000 allocated to the program of interfaith witness supports national consultants, three regional directors and department personnel as they lead conferences to acquaint Southern Baptists with other faiths and to improve skills in interfaith witnessing. The offering supplements the production and distribution of pamphlets and brochures designed to summarize beliefs of other groups and aid Baptists in witnessing to other faith groups.

Black church relations projects will receive \$1,025,000 to support 79 missions personnel who help churches develop ministries to blacks and start

Largest allocation goes to missionaries, field ministries.

black Southern Baptist churches. The money will assist six Black student workers on predominately black campuses and provide training conferences to equip workers.

A sum of \$205,000 is allocated through chaplaincy ministries to endorse and provide services for more than 1,700 hospital, institutional, business/industrial and military chaplains. The amount will fund the development of volunteer chaplaincy programs, provide orientation and training for Southern Baptist chaplains and provide ministry to military personnel and their families.

The \$3,163,000 designated for associational missions will assist in the support of nearly 375 missions personnel. The division relates to 1,200 associations and 900 directors of missions as the association assists churches and serves as the hub of Baptist witness in a community.

The second major distribution of the offering is \$3.5 million for 33 special short-term projects that are not part of the HMB's ongoing work. These projects usually have a termination point involve people, but not career missionaries.

The 33 projects include funding of summer student missionaries, \$560,000, and US-2 missionaries, \$450,000. Each year a number of students and US-2ers are placed on the mission field to assist missionaries with their work load.

A sum of \$30,000 is allocated to promote the 1986 simultaneous revivals, "Good News, America, God Loves You." In the past, the number of baptisms in the SBC increased when nationwide revivals were held.

But, according to Richard Harris, director, HMB mass evangelism department, the goal of the revivals is not numbers. "It is not our desire simply to swell baptism records. We are most concerned with reaching the lost with the Good News of our Lord and Saviour."

Other areas of funding include student work at U.S. service academies, \$30,000; a consultant on multifamily housing, \$30,000; a consultant on disaster relief and hunger, \$15,000; and a consultant for megametropolitan areas, \$20,000.

A sum of \$630,000 is budgeted to increase missionaries' salaries. Gerald Palmer, HMB vice-president for missions, explained the allocation saying, "This increase for Annie Armstrong Easter Offering, as well as funds from the Cooperative Program, represents a priority commitment of the HMB to upgrade our missionaries' salaries."

A total of \$100,000 will provide WMU assistance in newer areas of the convention and \$15,000 provides a WMU worker with black churches.

The third major area allocates \$6 million for advance in critical areas. This area expands the present HMB work in missions and evangelism.

It includes \$2 million to increase missionary personnel; \$1 million to implement strategies for a new mission work; and \$1.5 million to meet needs in large metropolitan areas.

All three major areas of funding have priorities. Needs in missionary and field ministries, and special projects are designated high priority. Only after these are met does the remaining money fund critical needs.

If the 1985 goal is exceeded, the money will fund additional short-term projects in missions and evangelism.

Barbara Denman writes for HMB.

MC BSU plans religious services

The Mississippi College Baptist Student Union will sponsor Spiritual Enrichment Week March 18-20 with four guest personalities coming to the campus for special programs and seminars.

Nick Foster, of Louisville, Ky., will be the keynote speaker for the week. "Foster has been the guest speaker for other student organizations, including a convention for missionary kids," says BSU director, Weaver McCracken. Foster will be doing what he calls "Grinspiration."

Milt Hughes from the National Student Ministries Office at the Baptist Sunday School Board in Nashville, Tn., will lead a three day seminar on "Sharing." The seminar will be geared toward teaching students how to share their faith more effectively. Hughes has been a prolific writer of Bible study and Sunday School material for college students.

Bruce Fields will direct music on Monday, March 18. Fields is a Mississippi College graduate and a youth minister at First Church, Biloxi.

On Wednesday, March 20, HIS Players, a drama group, will perform in chapel. The group will also direct a drama workshop Wednesday afternoon, and will give a performance that night.

Ministerial marathoner

The members of Wellman Baptist Church in the Brookhaven community are proud of their pastor, Steve Smith. Steve completed the Mississippi Marathon (26 miles, 385 yards) Dec. 1 in a very respectable three hours and 12 minutes. And as far as the members can tell, theirs is the first Southern Baptist preacher in Mississippi to accomplish this feat.

Following the Mississippi Championship race, Steve got up the next Sunday, at 5 a.m., while the memory of the race was still fresh on his mind, and wrote what members termed one of the most dynamic sermons ever heard at Wellman. Steve used Hebrews 12:1-2 for his text. His sermon title was "The Reality of the Race." In his sermon, he challenged his church members by paralleling a marathon race with the Christian life. His challenge was for them not to just stand on the sidelines and cheer on those participating, but to prepare and participate in the Christian race also.

If you ask Steve why he runs so far, he'll give you answers like, "I believe God wants us to be at our very best physically as well as spiritually." "These bodies are only lent to us for a short time, they belong to God." "I have more energy and endurance in which to serve my congregation by

keeping in good physical condition." And, "my time alone with God every morning on my runs has become so special, I would hate to start a day without that fellowship."



Carey plans upgrading

(Continued from page 3)

the Baptist Children's Village. He noted also that the college is operating on a balanced budget.

Noonkester pointed out that William Carey College is South Mississippi's only private, accredited college. In his press conference he said "The only

possibility for the expansion of any college in Mississippi right now, in the midst of all the consolidation talk, is on the Gulf Coast." He added, "That's where the people are and the need exists there for a fully-developed traditional, accredited day program for juniors and seniors."

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Basketball tourney slated

The Mississippi Baptist State Men's Basketball Tournament will have its second tipoff in its young history Feb. 15 and 16 in Jackson.

Sixteen teams from around the state will play first round and quarter final games at First Church, Clinton, and Alta Woods Church, Jackson, beginning at 6 p.m. Friday.

The quarter final games will begin at 8 a.m. on Saturday at each site. The final four combatants will square off for the semi-finals and finals at Mississippi College. The semis will be played at 11:15 a.m. and 12:30 p.m. The consolation game will be started at about 3:15 p.m.

The championship game will get underway at 4:45 p.m. and will be broadcast live over WHJT-FM 93 in Clinton. Trophies will be presented at half time of the Mississippi College men's game on Saturday night.

Queen's Court theme is 'Make Love Your Aim'

Queens' Court, a celebration for Acteens, is coming to Camp Garaywa the weekend of March 1-3. The Court is for Acteens, ages 12-17, who have completed one level of Studiact — Acteens Individual Achievement Plan — since the last time they attended Queens' Court.

Theme for the weekend is "Make

Burroughs



Larry and Cheryl Cox

Love Your Aim." This group will be the first Acteens to use the new multipurpose building at the camp.

Special program guests will be Esther Burroughs, Sue McAllister, Jenny McLeMore, Larry and Cheryl Cox, Mildred Crider, Cathy Diaz, Marilyn Hopkins, and Ricky Young.

Esther Burroughs is assistant director of Special Mission Ministries Department of the Home Mission Board, Atlanta. She correlates and leads the ministries of mission youth groups and Sojourners, mission action programs for high school groups, and individuals. She also gives leadership and direction to Baptist Campus Ministries and Woman's Missionary Union relationships.

Sue McAllister, who will lead the Bible study, is minister of youth at Harrisburg Church, Tupelo.

Jenny McLeMore, music assistant at First Church, Jackson, will lead in musical fun and worship. She is a native of Montgomery, Ala.

Larry and Cheryl Cox are missionaries in Bourkina Fasso, formerly Upper Volta. He is an agricultural evangelist.

Mildred Crider, director of counselor education at Mississippi College, will lead a small group conference Saturday on "Dealing with Parents."

Ricky Young, student at Mississippi College, will lead the music on Sunday morning.

Special guests for the formal banquet Saturday evening at 6 are Cathy Diaz and Marilyn Hopkins. Miss Diaz, vocalist and pianist from Jackson, will give a mini-concert. She was a vocalist at the National Acteens Convention, Fort Worth, Tex., in July 1984. Miss Hopkins will be the featured speaker. She is from Clinton and is a consultant, Mississippi WMU.

Cost for the weekend is \$32 per person. Registration deadline is Feb. 25. Reservations should be sent to Acteens Queens' Court, Box 530, Jackson, MS 39205.

"There should be one adult leader or sponsor for every four Acteens attending," says D. P. Smith, Acteens consultant. "Those attending should bring towels, linens, Studiact regalia,



McAllister



McLeMore

a long dress for the banquet Saturday night, a dress for Sunday worship, and casual clothes for Friday and Saturday. Bring a Bible, notebook, and pen."

Activities will begin with registration at 5 p.m. on Friday, March 1 and conclude with lunch on Sunday, March 3.

Workshops will teach video startup

Two video production workshops are planned for Feb. 25-26 in Clinton and Laurel by the Broadcast Services Department of the Mississippi Baptist Convention Board. A shorter conference is planned at the rescheduled Mississippi Baptist Evangelism-Bible Conference, March 12 at First Church, Greenville.

The two dates and places are Feb. 25 at Mississippi College's Learning Resources Center, Clinton; and Feb. 26 at First Church, Laurel. Both will take place 6:30 p.m.-9:30 p.m.

Topics of the workshops will be "How to Get Started in Television — Selecting Equipment," to be led by Edward "Buck" Winter, director of production at First Church, Hattiesburg; "Local Programming for the Local ACTS and Cable Outlet," to be led by Billy Lytal of Mississippi College; and "The Work of Committees with the Local ACTS Board," to be led by Farrell Blankenship, MBCB Broadcast Services director.

ACTS is American Christian Television System, a television network operated by the Southern Baptist Radio and Television Commission.

The shorter conference during the Evangelism-Bible Conference will be offered at 9:55 a.m., and repeated at 2:45 p.m. The topic, to be led by Blankenship, will be "Communicating the Gospel: Through Local Television Programming."

Help will be given in ideas for local television programming and setting up a television ministry to communicate the gospel.

Blankenship noted that the Clinton and Laurel meetings are more substantive than the hour-long sessions at Greenville, but that those with an interest in such programming are welcome at either type of meeting.

The sense of honor is the oil of life's engine. Without it, the machinery creaks and groans. — G. S. Merriam

Witch issue up in air

WIESBADEN, West Germany (EP) — The West German federal state of Hesse has finally decided who is responsible for witches in the region. A recent study on the activities of new religious groups, cults, and "magic circles," prompted Hesse's parliament in Wiesbaden to examine which government agency should regulate witchcraft.

Initially it was assumed that the Forest Minister would be responsible for witches, since "witches live in forests." Later the Minister of Justice was considered responsible since many witches circles are registered at municipal courts.

But Ulrich Steger, the Minister for Economy of Hesse, says "the witches belong to me." Steger notes that witches prefer to fly through the air; his ministry controls Hesse's air traffic.

"Parenting by grace" to be seminar topic

"Parenting by Grace" is the theme for a seminar on Christian parenting to be held at Temple Church, Hattiesburg, Feb. 22-23.

Jointly sponsored by the host church and the Mississippi Baptist Christian Action Commission, the conference is designed to help Christian parents understand and exercise "the gift of God's grace in their parenting," according to conference leader and commission executive director, Paul Jones.

The seminar will be from 7-9 p.m. on Friday, and 8 a.m. to noon, Saturday.

Registration fee, payable to Temple Baptist Church, is \$5 per couple. Child care up to junior high age will be provided for \$5.

Additional information and reservations may be made by contacting Temple Church, 1508 Hardy Street, Hattiesburg, Miss., 544-1794. For information on the concept of "Parenting by Grace" contact the Christian Action Commission, Box 530, Jackson, Miss. 39205.

Pope rebuts idea of direct forgiveness

VATICAN CITY (EP) — Pope John Paul rebutted a belief held by Protestants and a growing number of Catholics when he dismissed the "widespread idea that one can obtain forgiveness directly from God." The pontiff urged Catholics to confess more often to their priests.

In a 138-page "apostolic exhortation," the pontiff called for "the restoration of a proper sense of sin," and said individual confession to a priest was "the only ordinary and normal way" of receiving absolutions for sin.

Christian Action cancels seminar

The Christian Action Seminar scheduled for Feb. 19, at Woodland Hills Church, Jackson, has been cancelled.

Baptists can call free for VIM prayer requests

BIRMINGHAM, Ala. — Southern Baptists can give specific prayer support to laypeople volunteering in missions work by calling special toll free numbers during February.

These direct lines to the Home and Foreign Mission Boards are being made available in conjunction with the February 24 SBC Volunteers in Missions Sunday emphasis.

February 9-24, the numbers to call for specific prayer requests concerning volunteers in missions will be: 1-800-554-PRAY for home missions prayer requests and 1-800-446-2725 for foreign missions prayer requests.

People in Georgia wishing to call the home missions number should dial 1-800-282-SEEK. Virginia callers to the foreign missions line should dial 1-800-554-7729.

Approximately 50,000 Southern Baptists have served on the home and foreign mission fields through the

Volunteers in Missions Program. Home and foreign missionaries have requested more than 60,000 volunteers in 1985.

Southern Baptist volunteers are using their various skills and talents to meet hundreds of different needs on the mission fields.

Studies made by the SBC mission boards show that the volunteers generally return from missions assignments with a deeper commitment to prayer, evangelism, and sacrificial giving.

Volunteers in Missions Sunday is designed to give churches an opportunity to recognize people in their congregations who have been on volunteer assignments. The day will also highlight world needs, and challenge church members to become personally involved in a hands-on missions experience.

State Baptist religious educators going to Biloxi

The Mississippi Baptist Religious Education Association will feature John Sullivan, Brooks Faulkner, Bob Taylor, and Roy Kornegay at its annual meeting next month.

The association will meet March 7-9 at Howard Johnson's Motor Inn in Biloxi.

Sullivan is pastor of Broadmoor Baptist Church, Shreveport, and a former first vice president of the Southern Baptist Convention. Faulkner is supervisor of the career guidance section of the Baptist Sunday School Board. He is the author of *Burnout in Ministry, Stress in the Life*

of a Minister, and *Getting on Top of Your Work*. Taylor is a Nashville based youth worker seminar leader. And Kornegay is minister of education at First Church, Amarillo.

Several vendors will have displays at the conference, including the Baptist Book Store. Activities will be provided for spouses and child care for preschoolers will also be provided.

To register and to pay \$20 annual membership fees, write A. V. Windham, at Hillcrest Baptist Church, Jackson, 39212. There will be a \$10 spouse fee to cover activities. Nearly 150 persons attended last year's meeting.

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1/2 mile north of I-10 at
Davis Highway and Olive Road)

For more information phone (904) 434-0243

SCRAPBOOK

The village churches of Puckett, Mississippi

The quaint churches stand proudly there,
Where two highways cross and meet;
Thoughts are cast on the rural scene,
And benedictions low and sweet,
Trees have shed their coats of green,
Amid two steeples hoisted high,
Where humble folks build their faith,
And hope points toward the sky.

Roots are deep in the village soil,
All grounded in their homeward sign;
Where two houses of worship stand,
In reverence still and grace divine;
Some folks journey from miles away,
To worship with their homefolks there,
To hear God's Word and sing God's praise,
That ends in blissful prayer.

God in ways has blessed the folks,
Who have entered the doors open wide,
Where love and kindness dwell within,
And lasting faith and peace abide;
Many who entered have now gone on,
To a home not built on shifting sand;
Most were tillers of the soil,
With foundations in the Promised Land.
—Bessie Grantham
Richland

Heart's desire

The overwhelming desire of my heart,
The supreme motivation of my deeds,
The compelling urge of my thoughts,
The sustaining energy of my body,
Is to be found well-pleasing in thy sight.
When I fail in this one all-important point,
My heart is heavy,
My deeds are pointless,
My thoughts are muddled,
My body is weary.
But when I am acceptable to thee,
My heart sings,
My deeds fructify,
My thoughts clarify,
My body takes wings.
Please help me to be
All you want me to be.

—Clarence Cutrell
Jackson

Late winter

Oh, the long and dreary Winter!
Oh, the cold and cruel Winter!

Hearts and flowers

In Make-Believe Land
There's A Valentine Tree

That grows as high as
the eye can see

There aren't any leaves
where leaves should be

But hearts and flowers
just for you and me

— Verse by Valerie

200 preachers consider overseas

RICHMOND, Va. (BP)—More than 200 Southern Baptist preachers asked to explore the possibility of overseas service last year as the Foreign Mission Board moved to sharpen its focus on general evangelists.

Most of them already have attended seminary and either have completed or nearly completed the pastoral experience necessary to be appointed a Southern Baptist foreign missionary, said John Floyd, director of the board's newly formed missionary enlistment department.

About half of the overseas job requests for this year are for general evangelists. Last year about 315 general evangelists were requested; 68 were appointed or reappointed. In the United States 95 percent of the world's evangelical preachers ministers to five percent of the world's population.

Mississippian becomes editor

NASHVILLE — Michael J. Mitchell Sr., a former Mississippi pastor, has joined the Southern Baptist Sunday School Board as an editor in the Convention Uniform and Bible Book adult curriculum section of the Sunday School Department.

He was pastor of Jayess Church, Jayess, Miss., from November 1976 to May 1981 and served as pastor of First Baptist Church, Magnolia, Miss., from January 1975 to August 1976. He was pastor of First Baptist Church, Cedar Bluff, Ala., prior to joining the Sunday School Board.

Mitchell holds a bachelor of arts degree in religion from Samford University, Birmingham, and a

master of divinity degree from New Orleans Baptist Theological Seminary.

Couple murdered

BAGUIO CITY, Philippines (EP) — A missionary couple serving with Youth With a Mission (YWAM) in the Philippines were murdered in an apparent burglary late last week, according to Philippine authorities.

Michael Shelling, 34, and his wife, Janis, were hacked to death by killers who left footprints in the blood in the couple's home in Baguio City, about 130 miles north of the Philippine capital city of Manila.

The two were found in different rooms of their apartment; Melissa, the couple's two-year-old daughter was found asleep on her mother's body, having cried herself to sleep.

ACTS goes to Memorial

MEMPHIS — Baptist Memorial Hospital has become the first major hospital in the nation to offer its patients Christian programs by satellite from the American Christian Television Systems (ACTS).

Stephen Reynolds, vice president of Baptist Hospital, said 1,403 patients in the institution's Medical Center unit are receiving the Christian programs on their television sets. Hospital officials are exploring the possibility of adding the ACTS service at the 417-bed Baptist Hospital East.

Baptist Hospital is owned by Southern Baptists in Arkansas, Mississippi, and Tennessee.

No man has a right to do as he pleases unless he pleases to do right.
— Charles Simmons

Baptist degrees offer "ideal preparation"

By Lonnie Wilkey

ATLANTA (BP)—Southern Baptist college and seminary degrees offer the "ideal preparation" for the ministry, according to seminary administrator Morris Ashcraft.

Ashcraft, academic dean at Southeastern Seminary, Wake Forest, N.C., spoke during the mid-year meeting of the Association of Southern Baptist Colleges and Schools.

A member of the association's articulation committee, Ashcraft discussed common issues confronting Baptist colleges and seminaries including their relationships to each other and duplication of ministerial education at both levels.

Ashcraft does not view duplication of courses as a serious problem. "I hear almost no complaints on the seminary campus about duplicating courses."

Survey courses in the Old and New Testament, he said, are the ones most often "alleged" to overlap. "These areas of study are so broad that no amount of study will exhaust the content. Professors teach in such different ways that duplication may not be as serious as we think."

Ashcraft acknowledged concerns regarding giving seminary credit for college courses. He said all seminaries give "advanced standing" but place barriers to discourage this practice. Many students, he noted, do not apply for this process either because of the barriers or because they simply want to "take over" basic courses.

His only solution would be for the seminaries to provide a two-track program which would require graduates of non-Baptist colleges to take additional courses in order to complete a seminary degree.

Because language requirements

have been dropped at most seminaries due to addition of more ministry courses, Ashcraft said, "It would be a signal achievement for pre-theological students to study Greek or Hebrew before coming to seminary. This would pose no problems in duplication in seminaries which do not use some of their hours for required language study."

Ashcraft dispelled several "myths" regarding theological education including the notion pre-theological students should not major in religion. This myth, he said, has been prevalent "since I was a college student."

"In seminaries we need more, not fewer students who have majored in pre-theological studies. We can adjust our curriculums to meet their needs if they come better prepared," he said. He noted 50 percent of seminary students currently "come from Baptist colleges."

"In my judgement, those of us in seminaries must recognize and take action to make known that the ideal preparation for the student intending to engage in ministry in a Southern Baptist setting could find no better route than a baccalaureate degree from a Baptist college or university and a graduate degree from a Baptist seminary."

Wilkey writes for the Education Commission.

Gift buys blocks

GRAND CAYMAN—A church in Grenada received a "blockbuster" of a gift last Christmas. Concrete blocks. First Baptist Church of Grand Cayman in the Caribbean contributed its \$1,710 Christmas offering to purchase the blocks to help build the church at Grand Bacolet on Grenada.

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Faces And Places

by anne washburn mcwilliams

To my Valentine

One of my readers said to me the other day, "Tell me one thing. Is W. D. real? Or did you make him up?" I don't know why he asked that. Maybe he thinks you sound too good to be true!

Now this is the absolute, honest-to-goodness truth. I have been thinking all day, and all your faults (that I can remember) I can count on the fingers of one hand. Often you don't listen when I am talking (or don't give the appearance of listening, because when I stop and ask a question, you either don't answer, or ask, "What did you say?") You'd rather finish that job "next week" than today. You fuss at me for loading the dishwasher wrong. You always hang the towels crooked. But I'll gladly forgive you your trespasses, because I want you to forgive me mine.

Of course, we have lots of differences. You like to fish; I like to travel. You like to watch television; I like to read. You like to cook; I like to mow grass. I'm always late; you're always early. I like to talk; you don't. I like symphonies; you like country music. I like the bathtub; you like the shower. I like order; you prefer clutter. I like to plan ahead; you'd rather decide on impulse. We usually pick opposite political candidates. Those people who write the "Are you happily married?" quizzes would probably say we are incompatible. But we never thought of quitting — or at least I didn't — just because we are different. Differences add spice and keep us from getting bored.

And there's another side of the pic-

ture. We like to go camping together. We like to walk in the woods. We like to explore small roads, seldom traveled. We like to laugh together. We agree on not living beyond our means. We both like turnip greens. We like to sit at home, drink coffee, and read the newspapers. We agree in our religious beliefs.

Yesterday you said you loved me when you folded the laundry when you put air in the low back tire before I left for work

when you opened the cranky plastic bags for me at the grocery store and carried the heavy bags of groceries from the car into the house.

when you bought my supper at the Metro when you rubbed my aching shoulders

and when you hugged me and said aloud, "I love you."

Thank you.

Feelings change. We are not always cheerful. Anxieties — and aches — make us irritable, moody. Dreams are built. Some of them come true. Some of them vanish. Deadlines fill us with weariness. Some days we are glad. Some days we are sad. But love remains constant.

I remember the first night I ever saw you. I wore a pink dress. You wore a blue shirt. I was 24. You were 26. I remember your greeting the first time you ever called me: "How's my little sweetheart?"

My Valentine, I have been married to you for 29 years, four months, and 20 days. Never have I loved you as much as I love you now.

Thursday, February 14, 1985

BAPTIST RECORD PAGE 7

Planned growth in giving key to bold mission success

By Terry Barone

DENTON, Texas (BP)—Planned Growth In Giving was presented as the key to the success of Bold Mission Thrust during a mid-January national seminar in Denton, Tex.

Planned Growth In Giving is a 15-year plan to challenge Southern Baptists to increase their level of giving to their local church and through their church to mission causes throughout the world.

Cecil Ray, national director of Planned Growth In Giving, said the purpose of these meetings is to equip chosen leadership in states to become trainers and leaders for about 475 state seminars which will be attended by pastors and congregational representatives.

Ray said the state seminars will key upon the "Church Event"—a part of the Planned Growth In Giving emphasis when church members are introduced to Planned Growth In Giving and asked to make a 15-year commitment to increase their percentage level of giving to the local church.

Ray said that over the past 30 years, Southern Baptist families have not changed their pattern of giving which is about a two percent average.

He said the two percent translates into the membership of SBC churches giving in excess of \$3 billion in 1983. By the year 2000, Ray said that figure needs to be about \$20 billion to accomplish Bold Mission Thrust tasks.

Bold Mission Thrust is an effort by Southern Baptists to present the message of Jesus Christ to every person in the world by the year 2000.

"This would allow the entire denomination—the churches and other

entities—to take on the dreams of Bold Mission Thrust which we have been talking about," he said. "At the sustained level (two percent), we can't pull off what we (as a denomination) have planned."

He said Planned Growth In Giving is not "a fund raising drive" but an emphasis which begins with "personal commitment" and has a compounding effect throughout the denomination beginning in the local church.

T. T. Crabtree, pastor of First Baptist Church, Springfield, Mo., and chairman of the National Planned Growth In Giving Task Force, said, "Planned Growth In Giving was not cooked up in the minds of denominational leaders and is not a scheme to get more money. It is a call from God to commit ourselves in a way that we've never done before."

"Planned Growth In Giving," he said, "is an invitation from God to become involved in his work at a level where we've never been before."

He said a lost world calls us to "generous giving because there are three billion unsaved persons in the world and unless there is a radical change in the mindset of Southern Baptists toward giving, we are just whistling in the dark."

William M. Pinson Jr., executive director, Baptist General Convention of Texas, said not everyone is a "visionary," but everyone is shaped by a vision and, "the dream which fashioned Bold Mission Thrust and Planned Growth In Giving will fashion us and those who come after."

Pinson said dreams don't last long and unless rekindled, they burn out. "Many times," he said, "people don't act on their dreams because they are afraid—afraid of sacrifice, work, and effort. Many times, apathy and laziness can cause us to shun our dreams until they go away."

Ray believes this is an "hour of destiny" for Southern Baptists. "I believe God is saying we have a choice to accept the task at hand or allow a theological question to split us."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, echoed Ray's comment, noting the current controversy is "causing tension which is pulling us (the SBC) apart. We hold the future of the SBC in our hands. Planned Growth In Giving can move us into Bold Mission Thrust to accomplish what we set out to do."

Several persons representing various areas of Southern Baptist life gave reports on Bold Mission Thrust and its progress thus far.

The Denton seminar was the second of five to be conducted which will train more than 800 persons. The first seminar was in Las Vegas, Nev., Jan. 7-9. Future seminars include Shocco Springs, Ala., Feb. 4-6; Ridgecrest, N.C., Feb. 25-27; and Gulfshore Baptist Assembly, Pass Christian, Miss., March 4-6.

Terry Barone writes for Texas Baptists.

Forget your rights; remember your duties.

Missionary 'slow down' spurs Africans to reach Africans

By Robert O'Brien

KYELA, Tanzania (BP) — Evelyn Knapp learned a long time ago that it doesn't take much mobility to make a difference in the lives of people.

Her experience makes a good case study for what can continue in economically depressed Tanzania, even if the current fuel crisis permanently reduces missionary mobility.

Mrs. Knapp's lesson came in 1976 after a potentially fatal amoebic abscess of the liver kept her close to home for six months.

She "began to hurt a lot" the few times she tried to disobey doctor's orders and go out on bumpy roads to assist her husband, Doug, in his far-flung ministries in agriculture, church development and evangelism in Tanzania's 1,000-square-mile Kyela District.

"I feel like the Lord really gave me that illness for a reason," said Mrs. Knapp, a 26-year veteran of Southern Baptist missions in Tanzania. "Instead of going to more distant bush churches, I started attending a little church about a half-mile from my

(Continued on page 9)



Southern Baptist missionary Evelyn Knapp holds one of the rabbits she and her husband, Doug, use in their agricultural ministry in Kyela, Tanzania. Mrs. Knapp plays a varied role in the 1,000-square-mile Kyela District, where the Knapps' efforts have resulted in a dramatic spurt in evangelism and church growth over the last few years. Her major contribution has been development of a youth ministry which is beginning to have nationwide impact in the East African country. (BP) Photo by Joanna Pinneo.

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Missionaries' son urges emphasis on generic missions

WACO, Texas (BP)—"Generic missions" could become a new trend in Southern Baptist mission work abroad, says Gerald Fielder, the son of two former Southern Baptist missionaries to China.

Fielder, now a political scientist at Baylor University, made that prediction after a late summer trip with his mother and other family members to his birthplace in Zhengzhou, China.

It had been more than 40 years since Fielder had seen the home where he was born to Wilson and Maudie Fielder, Southern Baptist missionaries from 1912 until the Communist Revolution forced them to leave in 1949.

While in China, Fielder noted the sweeping changes within the country that have returned a form of religious freedom to the nation. He observed that traditional means of bringing the gospel to the communist nation might no longer be the best means of reaching the Chinese for Christ.

"The greatest challenge Southern Baptists have in that country is to reestablish our ties with the Christian community in China in a non-institutional way—not through regular mission programs," he said.

"I like to call this 'generic mis-

sions.' This is the way Christianity was spread throughout the world—not by institutions, but by lay people who were devoted everywhere they went."

Southern Baptist laymen are becoming more and more involved in witnessing efforts during their travels, Fielder said. "When an oilman goes to China on business, he can find ways to witness. Teachers who go to China find they have a circle of influence. That's a great challenge—and a great opportunity."

Despite the years in which Christians have been severely persecuted, the church never has been exterminated, Fielder said. "Not only is it alive and well, but there is a greater response to the gospel now than in all the history of Christianity in China."

One Sunday, Fielder and his party visited Zhengzhou's only open church. "The small auditorium was packed, and the courtyard was filled to capacity with people standing," Fielder recalled. "This happens three times on Sunday morning, and they also have a Wednesday service."

The modern Chinese church is a "three self" institution, he said—self-financing, self-ruling and self-propagating. However, the govern-

ment still maintains a certain amount of control over the churches by printing Bibles and hymnals and by issuing permits to the churches.

Yet, pastors have the freedom to evangelize, Fielder said. "They are totally free in terms of preaching, as long as they do not oppose or criticize the government."

After the Communist Revolution, many church locations were seized for governmental use. Since the death of Chairman Mao, 22 church buildings have been returned to the congregations, Fielder said. "Also, \$150,000 in American dollars has been given to the churches for back rent for buildings the government has occupied. They are paying \$1,000 a month for buildings that are still occupied."

"It's unthinkable the degree to which people have been freed," Fielder observed. "We never felt a sense of being watched or spied on all the time we were there. And we didn't have any travel restrictions. Visitors were able to come to our hotel rooms freely and were able to talk freely of the Cultural Revolution and their bitter experiences without any fear."

A few words on criticism

(Continued from page 2)

services and the rest of our time is spent in crisis ministry. Every week someone gets sick or has an operation or dies or has a family crisis or some other major problem. Most of our visitation is directed toward these people.

The unrealistic expectations people have of us staff members are primary reasons for the increasing numbers of dropouts from the ministry, burn-outs, early deaths, and frequent moves. It reaches the point that you can't take it anymore. It hurts to know that many people spend more time criticizing you than they do praying for you.

Still another reason Christians criticize our churches is the rapid rise of TV ministry. When you watch a polished actor preach, hear nationally-known musicians, and see celebrities on stage, suddenly your local church pales in comparison. Those TV ministers are smooth, polished, well-dressed, and well-rehearsed. They have a staff of writers who can assemble top-notch material, a make-up crew which can make them look like a million dollars, and a budget that can buy the best of everything. After a prolonged exposure to this sort of ministry, we can get very critical with the local preacher who does his own research and writing, dresses himself, wears no make-up, gets no voice lessons, and sweats out his weekly budget. When he stands to preach, he may be doing so after a week of crises' committee meetings; counseling sessions; all-night vigils at the hospital; a death or two; lost nights of sleep wondering how he will handle certain problems;

family break-ups; a knotted stomach agonizing over some strayed church member; and a few dozen calls informing him that there are beer cans in the church yard, a spot on the carpet, a dirty window in a Sunday School class, a faulty thermostat, or a burned-out light bulb.

One other reason we tend to criticize our churches is the prevalence of "pop theology." It seems that every month somebody comes up with a new plan for spiritual growth, maturity, happiness, and evangelism. Many of the books being published today contribute to this barrage of "pop theology." As one who spends huge chunks of time researching books, has a large library, and tries to keep up with the latest publications, I would say that much of what is being published today is "Christian junk food." Poor research, a failure to give serious and deep study to the Bible, the tendency toward proof-texting, and the desire for quick "cure-alls" dominates many publications today. Many people have decided that if it's written in a book it must be true. As a pastor, I am often asked about certain books and writers.

Many Christians are deceived by Satan and believe everything that comes down the pipe. Sometimes it disturbs me when church members are quick to accept the theories and teachings of some far off writer whom they do not know from "Adam's housecat" but will not accept the teachings of their pastor whose life, teachings, and spiritual growth they can observe every day.

Let me caution you about "pop theology." There are no shortcuts or quick-fixes in the Christian life. Jesus

said that if you want to follow him to pick up your cross and get moving. Life with Christ always has been and always will be a journey of faith, not sight. "Pop theology" relies on sights, signs, and wonders. It appeals to the senses and not to the heart of man.

"Pop theology" will pick you up and maybe make you feel good for a while, but it's a poor diet for the long haul. It is like a "quick fix" that a drug addict takes. It has nothing to say at the critical moments of life and death. Your faith must grow and mature like a seed growing slowly and quietly. Christian maturity does not appear full-grown overnight. It is important to feed your soul on the deeper matters of the faith.

Since this is my approach to the Christian life, it comes as a surprise to me when I am criticized for not being "a spiritual pastor of a spiritual church." I have never bragged about my spirituality or maturity, and I never will. I distrust those who do, those who have suddenly "found the secret." These are the modern day "gnostics" whose predecessors are mentioned in both of Paul's letters to the Corinthians, Galatians, and 1 John.

There will always be those who claim greater maturity and spirituality. The fact that they claim it is a sure sign that they are not mature. If I am not "spiritual enough," please forgive me, for God is not through with me yet. Maybe I'm a slow learner. Maybe I'm on another road. One thing I do know: I'm on a journey with Jesus and I wouldn't trade places with anybody!

David Spencer is pastor of First Church, Long Beach.

Devotional

Love of God for self's sake

By Gayle Alexander

Luke 10:27

In the devotional last week, we explored what Bernard of Clairvaux called 'the love of self for self's sake.' The second level of love he has called 'the love of God for self's sake.'



Alexander

Love on this level is more mature than the first stage in that it has an awareness of others, and recognizes that some sort of relationship must be established and sustained with them. Among those others is God, who is recognized as the ultimate source and power of all things. If God is the source of all things, then one comes to feel that it is wise to love God in order to receive from him. One learns to obey God for the reward he will receive for doing so.

It is quite obvious that this level of love is selfish also.

To love God and obey God because of what God can do for one is a major focus of many. In fact, many never move beyond this, but continue to live out their days in this kind of relationship to God.

For the person who loves God on this level, religion serves its total purpose in helping them to meet the critical needs of life. Crisis religion is where a person seldom, if ever, thinks of God until something is needed, or, some unmanageable emergency arises. Then one frantically turns to God for some miracle of delivering, rescuing, giving, or saving. Love with ulterior motives seeks to use God.

Once again, however, there is an element of legitimacy in 'love of God for self's sake.' God wants every person to have self love enough that he would come to him. It pleases God for men to want what it is that he can do for them. God loves all people and desires to bless them. He does bless, even those who never love him. The Bible affirms that he "sendeth his rain upon the just and the unjust" (Matthew 5:45). Christ is the answer to the needs of men, so it is good for a person to love God, and move toward God, whatever the motive. We are taught in Scripture to love God with all our heart and soul. The motivation of that love may be wrong, but the fact of loving God is still a good thing.

The possibility exists that a person who has come to 'love God for self's sake' will grow beyond that level. Love on a greater scale is yet to come!

Alexander is pastor, First, Tupelo.

Staff Changes

Stan Nowell has resigned as assistant pastor of Oakhurst Church, Clarksdale, to enter New Orleans



Nowell

Seminary. He is available for pulpit supply and youth retreats. He can be reached by phone at 504-288-5320 or by letter at 4412-D Seminary Place, N. O., La. 70126.

Liberty Church, Flowood, in Rankin County, has called George E. Meadows as pastor. Meadows and his family will move on Feb. 14 from Dubach, La., where he has been serving as pastor of First Baptist Church, and he will begin his ministry at Liberty on Feb. 17. Meadows, a native of Magee, is a graduate of Mississippi College and New Orleans Seminary. He is a former pastor of First Church, Hazlehurst. He and his wife, Betty Sue, have four children.

Unity Church, Attala County, has called Jessie Scott of Carthage as pastor. Scott attended Clarke College. For the past 13 years, he has served churches in Leake and Neshoba counties. He and his wife have two children.

Wayne Marshall has accepted the pastorate of First Church, Guntown, in Alcorn County. He and his wife have three children.

First Brookhaven, has called John Lacey as minister of education.

Fair River, Lincoln County, has called Shelby Smith Jr. as pastor.

Red Creek Union (Jackson County) has a new pastor — Richard Crews, who was a member of First Church, Escatawpa.

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Missionary 'slowdown' spurs Africans to reach Africans

(Continued from page 7)

house and discovered the youth there had no leadership, no Sunday School, and no one who cared about them or did anything for them."

That realization started a ministry which has spread over the entire district and into other parts of Tanzania in the past eight years. It has revolutionized the lives of thousands of young people and become an important factor in laying groundwork for Knapp's work, which has resulted in a five-fold increase in churches since 1975, at least 17,850 baptisms since 1978 and large increases in church membership and Sunday school enrollment.

"I started a Sunday School in that little church," Mrs. Knapp said, "and then realized they had no Bibles. So I started a Bible memorization program and gave them a free Bible if they learned a certain number of verses."

"Then, when they got the Bibles, I realized they didn't know where the book of Genesis was or the book of Revelation. They didn't know anything about the Bible at all. So I started what we call at home a Bible sword drill."

The young people, challenged to learn by someone who cared, practices for hours and thrived on the competition. They grew in their Bible

knowledge, and many began to accept Christ as Savior.

African Baptist pastors came from all over the area to see what had happened to the young people. "They'd never seen young people do things like that and had no idea they were capable of it," Mrs. Knapp said.

Soon the pastors began to beg her to do the same thing in their churches, but she couldn't accept because of her illness.

So, she took one of the young men she had trained, put him on a bicycle with a bunch of bright, yellow bananas to eat, and sent him 20 miles away to help start a youth program.

Her decision turned out to be the best thing she could have done — train an African to reach other Africans.

The young man, Dicki Gidioni, bicycled from church to church. Today, most of the 215 churches in the Kyela District have strong youth programs. The district overflows with excited youths actively involved in Bible studies, Bible drill and choir competition and a variety of ministries.

"We now have a large reservoir of young people ready to serve wherever they're needed," Mrs. Knapp reported. "They know their Bible — a basic for a Christian — and they're confident in leadership roles."

Now whenever a pastor needs a new

church leader, he looks first among the older young people who have come up through the youth program. At least 15 of the young men have become pastors in their own right.

The movement also will affect Tanzanian family life eventually.

"We've been here 21 years, and I can count on one hand the number of Christian marriages we've had in this area," Mrs. Knapp said. "They've all been young people from our youth program in the last three years who've gotten old enough to get married."

The young people also have spilled over the borders of Kyela District and begun to have an impact in other areas of Tanzania where they now live. This gives missionaries great hope for the future as the youths move into positions of church and national leadership.

Meanwhile, Dicki Gidioni, the young man with the bicycle, has become chairman of the Tanzania-wide youth organization that grew out of the movement. Tanzanians call him "the father of youth work."

"If he's the father, Evelyn Knapp says with a laugh, maybe I'm the grandmother."

Robert O'Brien is a missionary journalist most recently assigned to Africa.

Chaplains sponsor seminar on "... Quality of Life"

The chaplains of the VA Medical Center and the Mississippi Methodist Rehabilitation Center are co-sponsoring a one day seminar, "Evaluating Quality of Life," Thursday, Feb. 28, from 9 a.m. to 4 p.m.

The program will feature John W. Lovitt, gerontology program specialist, Mississippi Cooperative Extension Service, Home Economics Department, Mississippi State University; Elisabeth McSherry, M.D., coordinator, V.A. National Case-Mix Management Control Project, West Roxbury V.A. Medical Center, Boston; and S. Wallace Carr, Professor of Counseling, Reformed Theological Seminary, Jackson. In addition to individual addresses and group discussions, each speaker will serve on a panel for dialogue with the audience.

There will be no fee, but preregistration is requested. The seminar will be held at the V.A. Medical Center, Room F-127, Recreational Hall. Free parking is available on the north side of the Center behind the Research Building in Lots C & D, and in the gravel lot east of the Nursing Home Care Unit of the hospital.

Mali converts

NONKON DISTRICT, Mali (EP) — Gospel Missionary Union workers reported 1,000 converts in this region of Mali, West Africa, in 1984, a doubling of membership.

The drought which has plagued Mali for several years severely affected the Nonkon area. GMU sources indicate that food relief from GMU, Southern Baptists, and World Vision made a significant contribution to evangelism efforts. Recipients of the aid were impressed by the impartial distribution.

The cafeteria will be open for those who desire a noon meal at the hospital. Other facilities are available nearby. Overnight participants are encouraged to arrange for their own accommodations. Information on nearby motels and matters relating to the conference may be obtained by calling Chaplain Service, (601) 362-4471, extension 1386.

Larrimore reaches 15th milestone

This year marks the fifteenth anniversary Tom Larrimore has served in continuous full-time music evangelism. "This record ranks with very few to reach this milestone as music evangelists in Mississippi," states Dan Hall, director, church music, Mississippi Baptist Convention Board.

Larrimore has directed the music in over 700 revivals in 15 states and four foreign countries. Of this number, 100 have been in his native Mississippi. Prior to becoming a full-time evangelist, he served as minister of music at Colonial Heights Church, Jackson. He also has served as minister of music in churches in South Carolina, Alabama, Texas, and Louisiana, as well as Mississippi.

An active member of the Mississippi Baptist Evangelist Fellowship, Larrimore often participates as a soloist or songleader for the annual state Evangelism/Bible Conference. He and his family, live at 1156 Winnrose Street, Jackson, Miss. 39211.

Book Reviews

ANNIE ARMSTRONG: DREAMER IN ACTION by Bobbie Sorrell (Broadman, 320 pp., \$7.95). In 1906, the *Religious Herald of Virginia* predicted that Annie Armstrong's name would become a household word among Southern Baptists. That prediction proved to be correct. The special Easter offering for home missions is named for her. Who was Annie Armstrong? Bobbie Sorrell answers that question in her new and thoroughly researched biography. She took the title, *Dreamer in Action*, from a phrase used in Miss Armstrong's funeral service in 1938.

When Woman's Missionary Union was organized in 1888, the delegates elected Annie Armstrong as their first corresponding secretary. For the next 18 years, she served in this position. At the same time she was corresponding secretary of the Maryland Mission Rooms, and president of the Baptist Woman's Home Mission Society of Maryland. Neither position was salaried. Miss Sorrell describes Annie as energetic, indefatigable, untiring, resourceful, persevering, an organizational genius.

The opening chapter gives Annie's family background. Born in 1850, one of five children, she grew up in Baltimore, Maryland. Her father died when she was small. Richard Fuller was her pastor when she was baptized at Seventh Baptist Church, Baltimore, but later she was for many years member of the Eutaw Place Baptist Church. Her personal contact with missionaries who spoke there, including Edmonia Moon and the W. B.

Bagbys, contributed to her interest in missions.

Annie and her sister, Alice, began the development of WMU literature. They corresponded regularly with the leaders of the Foreign Mission Board and Home Mission Board, and later with the Sunday School Board when it was organized. In 1893, Annie reported she had written 17,718 letters. Also she traveled thousands of miles to visit home mission fields and attend state WMU meetings. Travel was far more grueling then than now.

Some of the other chapters in the book tell how she put her dreams into action; how she had strong differences with Fannie E. S. Heck, and with quite a few others, but stood up for her own opinions; and how she lived in the years following her resignation in 1906.

The interesting and well written biography contains many photographs, and has an index. It will be of interest to all those hundreds across the nation who have given to the Annie Armstrong Easter Offering for Home Missions and asked, "Who is Annie?" The author is an associate executive director, WMU, SBC. — AWM.

THE SONG OF SOLOMON: AN INTRODUCTION AND COMMENTARY, by G. Lloyd Carr; Intervarsity Press, c1984; 175 pages; paperback, \$6.95.

This fine commentary is in the excellent and conservative Tyndale Old Testament commentary series. The author is professor of biblical and theological studies and chairman of

the division of humanities at Gordon College in Massachusetts. The Song of Solomon is one of the smallest and most difficult of all the biblical books. Questions of author, date, purpose, and literary genre have not been agreed on by scholars through the centuries.

In his excellent introduction to the book, Carr discusses four possible interpretations of the Song of Solomon: Allegory; typological; drama; and natural. He takes the latter approach. "This approach interprets the Song as what it appears naturally to be — a series of poems which speak clearly and explicitly of the feelings, desires, concerns, hopes, and fears of two young lovers — without any need to allegorize or typologize or dramatize to escape the clear erotic elements present in the text." (page 34)

The author sees the book as a celebration of the dignity and the purity of human love and as therefore, didactic and moral in its purpose. "It comes to us in the world of sin, where lust and passion are on every hand, where fierce temptations assail us and try to turn us aside from the God-given standard of marriage. And it reminds us, in particularly beautiful language, how pure and noble true love is." (pages 35-36)

Carr rejects the idea that the Song of Solomon was a cult ritual in the tradition of other oriental cults. He believes that the book has the primary purpose of instruction on the beauty of married love. — Reviewed by Alan Day, pastor, First Church, McComb, Miss.

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Just for the Record



Members of First Church, Pascagoula, were recognized recently for a total of 347 years of service through church organizations. Pictured from left to right are: (Bottom row): O. A. Sinquefield, Ramona Warrick, Juanita Hysell, Brenda Stout, Inez Runnels, Edith Leggett, Grace Huff, Clara Simpson. (Top

Row): Dudley Isom, Roy Pike, Ron Ellzey, Lindsey Murphree, Dean Coulter, J. H. Simpson, Walter Smith. Members recognized but not pictured were: Myrtie Hatten, Vivian Hartman, Charlotte Garner.



First Church, Macon, recently honored a group of its Sunday School members who have been active there for 50 years or more. One member has been active in the Sunday School at First, Macon, for 82 years. The Sunday School has 179 members. Allen Hunter is the Sunday School director. Hugh

Poole is pastor. Front row, left to right; Miss Ellenor Shannon, Mrs. Carrie Hibbler Morris, Mrs. Willa Lantz, Mrs. Blondie Lusk, Mrs. Ethel Mae Martin, and Mrs. Evelyn McLemore. Back row, left to right; Wiley Lantz, Julius Klaus, Mrs. Mary Lillian Whitten, Jimmy Harris, and Tom White Crigler Jr.

Flora Church held its annual January Bible study emphasis on Sunday afternoon, Jan. 13, from 4-8 p.m. Attendance for all ages totalled 140. In an attendance campaign, the Sunday School was divided into two teams, the "Smurfs" and the "Care Bears." The teams were complete with coaches, colors, pep talks, draft notices, and a point system of scoring touchdowns and field goals for members and prospects that they could get to attend from their team. The final score was a 373-373 tie! A fellowship meal with families followed the study.

Teachers included Steve Jackson (Flora)-adults; Tommy Sparkman (Parkway)-youth; Lillian Walters (Lakeshore)-older children; Mr. and Mrs. Kevin Epperson-younger children; Toby Denson, Mary Jo Hall-older preschoolers; and Juanita Vinson-younger preschoolers.

A special Christmas gift is arriving two months late for the children at Baptist Children's Village. Bryan Tours and American Airlines have gift wrapped a free trip for the children to Mobile, departing Saturday, Feb. 16 and returning Sunday, Feb. 17. The youngsters will tour the Battleship Alabama and attend Mobile's Mardi Gras Parade.

Mississippi Baptist activities

- | | |
|------------|---|
| Feb. 17-20 | Home Missions Study (WMU Emphasis) |
| Feb. 22-23 | Parenting By Grace; Temple BC, Hattiesburg, 7 p.m. 22nd-Noon, 23rd (CAC) |
| Feb. 22-23 | Church Recreation Mini-Lab; FBC, Laurel; 7 p.m., 22nd-4 p.m., 23rd (CT) |
| Feb. 22-24 | National Brotherhood Leadership Training Conference; Memphis, TN (BRO) |
| Feb. 23 | State Youth Four-Part Music Festival; Colonial Heights BC, Jackson; 9:30 a.m.-3 p.m. (CM) |

S S seminar

NASHVILLE — A seminar on building the Sunday School for ministers of education will be conducted March 18-21 at the Baptist Sunday School Board.

Registration for the seminar is \$50 and may be made through the Church Program Training Center, P. O. Box 24001, Nashville, Tenn. 37203.

Drummond to lead Bible conference at First, Jackson

A Mid Winter Bible Conference will be conducted by First Church, Jackson, Feb. 22-23. Featured speaker is Lewis Drummond, Billy Graham Professor of Evangelism at Southern Seminary.

Conference theme is "psalms: Songs From Life." The conference begins with a dinner meal at 6 p.m., Friday and concludes at noon Saturday. For more information contact the church at 948-8780.

Names in the News

POCAHONTAS — Mrs. Thomas Arnold Turner Sr. died Jan. 29 at Mississippi Baptist Medical Center in Jackson. Memorial services were held Jan. 31 at Northminster Baptist Church, where she was a member.

She had been a Jackson resident since moving from Lynchburg, Va. in 1930, when her husband opened a branch plant of the N&W Overall Co.

She was the former Isabelle Graves Poteat. Her father, Edwin McNeill Poteat, was president of Furman College in Greenville, S.C. He and two of her brothers, were Baptist ministers and missionaries to China. Her uncle, William Louis Poteat, was president of Wake Forest College. Her grandfather, Adoniram J. Gordon, as a prominent theologian in New England. Mrs. Turner, at one time, wrote Sunday school material for the primary department for the Southern Baptist Convention in Nashville, Tenn.

She is survived by a son, T. Arnold Turner, Jr. of Jackson; daughter, Mrs. Donald C. Lutken of Jackson; brother; sister; 10 grandchildren; and 15 great-grandchildren.

Malcolm (Mike) Roberts has been licensed to preach the gospel by First Church, Lexington, Michael O'Brien, pastor. Roberts will enroll at New Orleans Seminary in March. He is available for pulpit supply, and may be contacted at First Church, Lexington.

Levon Moore, director of missions for Attala Association, spent the first week in January in California preaching in revival services at the Chino Hills Baptist Church, Howard Davis, pastor. The newly organized Chino Hills Church is part of the Calvary/Arrowhead Baptist Association whose director of missions is Earl Crawford, a former minister of education at First, Meridian.

Melva Graham of Independence, Miss., has been selected as a winner of the 1985 Rice-Judson Scholar Award at Southern Seminary, Louisville, Ky. An English/social science major at Blue Mountain College, Miss Graham will begin studies at Southern Seminary this fall. She is the daughter of Mr. and Mrs. Max Graham of Independence. She was one of 20 Rice-Judson Scholar Award winners for 1985. Honoring Baptist missionaries Luther Rice and Adoniram Judson, the awards recognize outstanding scholarship, leadership, and commitment to ministry.

Bob Leavell, minister, dies

Robert "Bob" Thomas Leavell, 69, died Feb. 2 in Delta Medical Center in Greenville. Services were held Feb. 5

at the First Baptist Church, Leland, with burial in Hollandale Cemetery.

Leavell, a native of Oxford, moved to Houston, Texas, at an early age. He attended Vanderbilt University and graduated from Baylor University. He was a graduate of Southern Seminary in Louisville, Ky.

His first pastoral assignment was at Ephesus Baptist Church at Centercross, Va. He had pastored at Clinton, Dexter and Kansas City, Mo.; Newton, Tyler, Texas; Grenada; and Swiftwater Baptist Church in Greenville. After retiring in 1972, he was chaplain of Campers on Mission. He worked in radio communications for the Mississippi Baptist Disaster Relief Organization.

He is survived by his wife, Mrs. Ava Burton Collier Leavell; daughters, Mrs. Ava Leavell Haymon of Baton Rouge, La., Mrs. Carroll Leavell Fisher of Oakland, Calif., Mrs. Becky Leavell Martinek of Lefthand Canyon, Colo.; two sisters; one brother; and three grandchildren.

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Central Hills, Gulfshore seeking summer employees

Gulfshore Baptist Assembly is accepting applications for employment for the 1985 summer staff, according to Frank Simmons, assembly manager. College age applicants who are interested are encouraged to consider this average of ministry and service, he said.

The assembly begins its summer program on May 12, and continues through August 24, 1985.

Available positions include food services, Red Cross trained lifeguards, housekeeping, registration and office, first aid, and grounds and maintenance.

The assembly provides a program of activities for the staff, and they have the opportunity for service as well as personal spiritual growth and development.

Central Hills Retreat, Kosciusko, Dan West, manager, is also accepting applications for summer staffers.

College age students interested in working at Gulfshore or Central Hills can meet with Simmons during the week of February 18-27 on various col-

lege campuses across Mississippi where he will be interviewing prospective employees. The recruiting schedule is as follows:

February 18, Monday — BSU Center at MC; 1:00 p.m. to 7:00 p.m.

February 19, Tuesday — BSU Center at Delta State; 11:30 a.m. to 4:30 p.m.

February 20, Wednesday — BSU Center at MSU; 11:00 a.m. to 4:00 p.m.

February 21, Thursday — BSU Center at Ole Miss; 12 noon to 6:00 p.m.

February 27, Wednesday — BSU Center at USM; 10:00 a.m. to 4:00 p.m.

For additional information about an interview, contact Frank Simmons at Gulfshore or the BSU director on the college campus in your respective area of the state.

For a staff application and other information write to Summer Employment, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571, or to Dan West, Box 237, Kosciusko, MS 39090.

Senior adults invited to spring cruise workshop

The Senior Adult Ministries of the Baptist Sunday School Board, Nashville, is conducting a Spring Cruise Workshop for senior adults April 15-19. The Mississippi Baptist Senior Adult Ministries, Mose D. Dangerfield, consultant, has arranged to escort a group to Miami to board the S. S. Emerald Seas to join this workshop cruise.

The group will fly out of Jackson on Monday, April 15, arriving in Miami just in time to board the ship for departure to Nassau, Freeport, and Little Stirrup Cay in the Grand Bahamas. The flight back to Jackson will leave Miami soon after docking on Friday, April 19, arriving Friday evening.

The workshop leaders will include Horace Kerr of Nashville; Lloyd Elder, president, Baptist Sunday School Board; and Alan Chamness, minister of music, First Church, Henderson, Ky.

The cruise is for any senior adults, senior adult leaders, paid or volunteer or any church staff persons responsible for senior adult work.

An advance deposit of \$100 per person is required to enroll for this cruise. This will be a part of the total fee of \$905.

Interested persons should contact Mose D. Dangerfield, Church Training Department, P. O. Box 530, Jackson, MS 39205.

Living Water Project results in 10 baptisms

Edd and Freda Trott, missionaries to Brazil, are working on the Living Water Project being funded by the Hunger Relief Fund of the Foreign Mission Board. This project is in progress in northeast Brazil, in the Pianco Valley of the southwestern part of the state of Paraiba, in a hot, semi-arid region called the sertao.

For the past 27 years, the Trotts worked directly with the churches in northeast Brazil. Now Edd is director of the five-year \$3,132,995 project, overseeing different constructions, a farm, and irrigations, in addition to serving as pastor of two churches.

Freda, a Mississippi native, is coordinator of internal operations, purchasing, and inventory agent for a small pants factory, a part of the project which helps to give employment to people of the area. She also teaches English and works with the Community Center in Itaporanga.

The Living Water Project has as its goal to help improve the economic, social, and spiritual levels of the

214,000 who live in the Pianco Valley.

"Every day we are confronted with overwhelming needs of those who live here," report the Trotts. "We need your prayers that we might continue to have the physical and spiritual strength to accomplish what the Lord will have done here."

"Many people have become greatly influenced by what the project is doing and much interest in the gospel is being shown in many places where we are working."

"The Baptist Mission here in Itaporanga was organized into a church on Dec. 2, and at that time 10 people were baptized."

\$1 earmark

WASHINGTON, D.C. (EP) — Legislation that would allow taxpayers to earmark \$1 of their income tax payment to help pay for Medicaid-funded abortions has been introduced by Rep. Patricia Schroeder (D-Colo.).



First, Jackson, exceeds \$156,000

First Church, Jackson, exceeded its 1984 Lottie Moon Offering goal of \$115,000. The congregation's gifts to the special foreign mission offering totalled \$156,375.66. Earl Craig, pastor, left, and Betty Malone, WMU director, of First Church, second from left, recently presented the check to Earl Kelly, executive secretary, Mississippi Baptist Convention Board, and Ashley McCaleb, consultant, Mississippi Woman's Missionary Union.

Missionary News

Lynn and Michael Hutchinson, missionaries to Togo, may be addressed at 9 allée du Troenes, 37300 Joue-les-Tours, France, while in France for language study. (Their address printed in the Jan. 24 issue of the Baptist Record was incorrect.) Lynn is the daughter of Jimmie C. Wood, pastor of Calvary Church, Greenwood, and Mrs. Wood. Michael is the son of Mr. and Mrs. W. R. Hutchinson of Long Beach.

Gary and Evelyn Harthcock, missionary associates to the Leeward Islands since 1975, retired from active missionary service Feb. 1. They served in agricultural evangelism on Antigua in the Leeward Islands. He is a native of Clarksdale, Miss., and she is the former Evelyn White of Colerain, N. C. They may be addressed at 5009 Tanglewood Dr., Raleigh, N. C. 27612.

Winfield and Laverne Applewhite, missionaries to Indonesia, may be addressed at Tromolpos 1, Tanjung Karang, Lampung, Sumatra, Indonesia. He was born in Atlanta, Ga., and considers Jackson, Miss., his hometown. She is the former Laverne Viverette of Union, Miss.

George and Robbie Pettey, missionary associates to Nigeria, are in the States (address: c/o Mrs. Carol Hood, 229 Alida St., Clarksdale, Miss. 38614). They are natives of Philadelphia, Miss. She is the former Robbie Beall.

John and Jean Jacobs, missionaries to Trinidad, have arrived in the States for furlough (address: 100 Miller Circle, Booneville, Miss. 38829). He is a native of Canton, Ohio, and she is the former Jean Holley of Booneville, Miss.

McGregor party is rescheduled

The reception which Morrison Heights Church, Clinton, is giving in honor of Kermit McGregor and his family has been rescheduled for Feb. 17, Sunday afternoon, from 2 until 4. It had been planned previously for Feb. 3, but was cancelled because of the severe weather conditions.

California pastor to preach in Attala

The Attala Baptist Association is providing for a number of churches an added dimension to their observance of Home Missions Week, March 3-10. The association is bringing Howard Davis, pastor of Chino Hills Baptist Church, Chino, Calif., to share the story of that new church's bold venture.

The Attala director of missions, Levon Moore, has arranged for Davis to speak in eight churches, from Sunday morning through Wednesday night.

"This added exposure to one of America's greatest mission fields is expected to enhance church giving to the Annie Armstrong Easter Offering, as well as through the Cooperative Program," said Moore.

First, Jackson to show film, 'A Skeptic's Quest'

First Church, Jackson, will screen the film, "A Skeptic's Quest" on Feb. 17 at 5:30 p.m. The film features Josh McDowell, a longtime lecturer on college campuses concerning Christian faith in God. Others in the six-film series entitled "Evidence for Faith" will be shown on succeeding Sunday evenings.

The heart has eyes that the brain knows nothing of. — C. H. Parkhurst
Love looks through a telescope; envy through a microscope. — Josh Billings.



Molly Fairchild

Lebanon WMU plans special day

The Lebanon associational Woman's Missionary Union will meet for an "ole-fashioned day" on Thursday, Feb. 21, at Temple Church, Hattiesburg.

Molly Fairchild, ventriloquist from Moselle, will be the featured speaker, and will talk about WMU past and present.

The meeting will begin at 10 a.m. Mrs. Navi Lou Stiglets is the associational director.

A nursery will be available. Those who plan to use it should call in advance.

Clarke goes over goal

The Clarke Association went over its goal for Lottie Moon Christmas Offering for Foreign Missions. The goal was \$41,209. The total gifts from all the churches (and all the churches in the association gave) totalled \$41,240.91. "There was a total of 5,887 members of all our churches at the end of our 1983-84 associational year. This includes 4,407 resident members and 1,480 non-resident members. Our associational goal was based on an average gift of \$7.00 per person," reports Grady Crowell, director of missions.



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Baptist Record

- Uniform: *The resurrection and the life*
- Bible Book: *Forgiveness in Jesus' mission*
- Life and Work: *Power over life*

The resurrection and the life

By W. Levon Moore
John 11:20-27, 38-44

Of all the claims made by Jesus concerning himself, that made in today's scripture passage is no doubt one of the most awesome. The death of Lazarus provided for Jesus the occasion to make his claim to be the resurrection and the life, and to validate that claim by raising Lazarus from the dead.

From the larger passage, along with the focal passage, we note:

I. A relationship (vs. 1-2)

Lazarus was a native of the small town of Bethany, just east of Jerusalem. He lived with his sisters, Mary and Martha. The most important thing known about this trio is that they were close friends to Jesus. He often visited in their home while in Jerusalem, he was the recipient of their hospitality, he had received a special anointing by Mary, and he called Lazarus "our friend." John wrote, "Now Jesus loved Martha, and her sister, and Lazarus" (v. 5).

II. A resolve (v. 11)

While Jesus was "beyond Jordan" he had received the message of Lazarus' illness (Chap. 10:40). The message simply said, "he whom thou lovest is sick" (v. 3). Even before he received word of Lazarus' death, Jesus knew that he was dead. He said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep" (v. 11). He resolved to go to Judea and meet the needs of

his friends in Bethany.

III. A recognition (v. 21)

When Martha met Jesus upon his arrival, she declared, "Lord, if thou hadst been here, my brother had not died." Some see this as a remonstrance or a reprimand against Jesus. Instead, Martha seems simply to be re-affirming her confidence in the fact that Jesus had all power; and had he been present, the death of Lazarus would not have occurred.

IV. A realization (v. 22)

Following her recognition of Jesus' ability to present the death of her brother had he been present, she expressed her realization of his ability to do the humanly impossible. She said, "But I know that even now, whatsoever thou wilt ask of God, God will give it thee." This expressed her confidence in Jesus' ability to perform a miracle of resurrection.

V. Reassurance (vs. 23-26)

The heart of today's passage is verse 23 through verse 26, in which Jesus promised Lazarus' resurrection from the dead. He said to Martha, "Thy brother shall rise again." She asserted her belief in a future resurrection by saying, "I know that he shall rise again in the resurrection at the last day." Our Lord declared the present reality of resurrection power by saying, "I am the resurrection, and the life."

He then set forth the terms of

receiving resurrection life: "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." This was a tremendous reassurance for Martha. It is also an unfailing reassurance for all those who are confronted with the reality of death. It is always reassuring to know that death, though certain, is not final, for Jesus is the resurrection and the life.

VI. Reaffirmation (v. 27)

To Martha, Jesus addressed a pertinent and personal question, "Believest thou this?" She had already declared her belief in the resurrection. In this re-affirmation of her faith, she boldly said, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." This statement of personal faith in the fact that Jesus is the Messiah, and is the divine Son of God, remains life's most significant affirmation.

VII. A resurrection (vs. 38-44)

In order to meet a severe need in the lives of his friends, as well as to validate his incredible claim, Jesus raised Lazarus from the dead.

The promise of Jesus concerning resurrection and life, and this dramatic demonstration of his power over death and the grave, continued to bring living hope to a dying world.

Moore is director of missions, Attala County.

Power over life

By James F. Yates
John 10:2-4, 7-11, 14-18

The allegory which opens the tenth chapter of John's gospel is inseparably connected with the incident of the chapter which precedes. It is in fact a continuation of the discourse which our Lord had begun in the presence of the Pharisees and of the man who had been born blind. The purpose was, first, to rebuke the Pharisees for their treatment of the man to whom Jesus had given sight; secondly, to encourage the man in his faith and trust; and thirdly, to describe the loving, saving ministry of our Lord.

In excommunicating the man born blind, the Pharisees had given an example of their exercise of self-assumed authority. They were unauthorized rulers; Christ was the Messiah. The true people of God were dissatisfied with the Jewish leaders, and, like the man born blind, were ready to follow Jesus. It is evident that the Pharisees are not true shepherds. Indeed, the Jewish people are shepherdless sheep. This is the point of the opening verses of this chapter. The real shepherd can be recognized by certain facts about him: (a) that he makes an entrance by the door and not by some other way; (b) that its keeper knows him, and so opens to him; and (c) most convincing proof of all, that the shy sheep that would be thrown into a panic by a stranger, or at best would treat him with indifference would, upon hearing the shepherd's voice, come hurrying to him.

In the second picture, Jesus tries to explain the meaning of what he has just said and in so doing he changes the metaphors in order to reflect different facets of truth. Here he is "the door of the sheep" (v. 7). To give emphasis to this, he says it again in verse 9. He is the only entrance into the fold. And all who ever came before him are "thieves and robbers" (v. 8). Now this does not refer to true prophets. For they pointed to him. Fortunately for the true sheep, they did not follow the thieves and robbers.

It is only through Christ that we gain what matters most to us and much of it cannot be had at all apart from him. He is the door that leads to it. What he promises in verse 9 is (a) safety from those who falsely claim to be their shepherds; (b) a full life ("and shall go in and out"); and (c) all we need to keep us fit and healthy ("and find pasture").

On the other hand, "the thief comes only to steal, and kill and destroy" (v. 10). Note the order of the verbs. The thief comes to steal. And if necessary he will kill and destroy to accomplish his purpose. He thinks only of himself and cares for no one, or nothing else. By contrast Jesus said, "I came that they might have life, and might have it abundantly" (v. 10). They come to steal; he comes to give. They come to kill; he comes to give life. They come to destroy; he comes to build up. And the life which he gives is the overflowing life.

In the third picture, our Lord

describes himself as the Good Shepherd, and declares that, as such, he is willing to lay down his life for the sheep. (v. 14). The word "for" means on behalf of, as a substitute for. Though innocent, he receives the other's punishment. Jesus does this for the sheep. He dies as their substitute that they may live. The good shepherd places his body between the sheep and vicious animals. He will die protecting his sheep. So Jesus died for lost men. Before spiritual death can seize them it must first destroy him. Death did its worst to Jesus. But he overcame it in life.

Further, a good shepherd has intimate knowledge of each of his flock. He knows them at a glance, their characters and idiosyncrasies; can pick them out at once from a mass of other sheep among whom they have mingled. Augustine says that often enough Christ's sheep do not know themselves. But, says Christ, with confidence, "I know my own." (v. 14). And that is what supremely matters. And the next best thing is also true, that they know him: know that they have about them a watchful and unselfish care which they have proved day after day and never found to fail; know that they are not alone, but are in the keeping of one whom they can absolutely trust. For he lays down his life for his sheep (v. 15).

Then Jesus spoke of "other sheep, which are not of this fold" (v. 16). He is referring to Gentiles who will believe in him. He is the Saviour not only of the Jews, but of Gentiles also. The two will be combined into one fold with one Shepherd. For all these he is to lay down his life. He is to die through the murderous hate of his enemies; yet his life is to be a voluntary offering for sin men. However, he is to rise from the dead; this is his ultimate purpose, for only as risen, living, present, can he truly care for his sheep.

Yates is pastor, First, Yazoo City.

Forgiveness in Jesus' mission

By Bill R. Baker
Luke 7:1-8:21

Life becomes far more interesting as one encounters interesting and unforgettable characters. Walking down the streets of Luke 7, there are fascinating characters at every turn such as the soldier, the preacher, the unreasonable people and the sinner in Simon's house.

The centurion, or soldier (vs. 1-10), is representative of the earthly citizens with a heavenly view. There are three opinions about the soldier. The first opinion is that of the people — "He is worthy" (v. 4); the second opinion is that of himself — "I am not worthy" (v. 6); the third opinion is that of Jesus — "I have not found so great faith, no, not in Israel" (v. 9).

The centurion was under authority (v. 8); therefore, he was exercising authority. He saw that Jesus was under authority and therefore in authority. No person is qualified to be IN authority until he is UNDER authority. Jesus responds to the soldier by healing his servant (v. 10). Before turning from the centurion one should not miss the concept of citizenship in v. 5. A good citizen loves his nation and promotes worship.

The preacher, John the Baptist, is representative of the heavenly citizens with an earthly view (vs. 19-30). John called on two of his

disciples to seek out Jesus for confirmation that he indeed was the promised one. Perhaps John was wondering why the king had not organized the armies and prepared for conquest. He wanted to see things happen which would signal the arrival of the kingdom of heaven upon earth. Three responses to John's inquiry to Jesus should be noted.

First, Jesus says "do not be offended" (v. 23). John may not understand, but he can trust. God does not always move in the way man thinks, he should; nevertheless, man can trust. When one does not understand the methods of the Master, he will reach the conclusion that the church has failed.

Second, Jesus illustrates how people are helped (vs. 20-22). The critical question regarding all things done in the name of Jesus is simply that — are people helped? The disciples were instructed to tell John what they had seen and heard.

The third response from Jesus is the commendation of John (vs. 24-28). When John entered the kingdom, he became greater than he was outside the kingdom, even though he was the greatest born of woman.

The disposition of unreasonable people is presented in verses 31-35.

Jesus illustrates the offering of variety — piping for dance refers to the game of wedding; mourning refers to the game of funeral. The idea is that John and Jesus were different. John appeared to be serious and separate while Jesus moved among all the people, obviously enjoying life. What is the point? The people were satisfied with neither! It is a trait of the natural man and the carnal Christian to be unreasonable and dissatisfied.

The final character encountered in Luke 7 is the sinner in Simon's house (vs. 36-50). Because she had been forgiven much, this sinner desired to give much. What and how a person gives will always be affected by his concept of forgiveness. It is interesting that give is located in the center of forgiveness. Simon was critical, but what had he given? He had given no water, no kiss, and no oil (vs. 44-46). He had done nothing and yet was critical of one who had done something. It appears that Jesus is saying to Simon, "You cannot see this woman as she is for looking at her as she was" (v. 39).

This is a great chapter in the Bible because here one may study a great faith, a great prophet, and a great gift.

Baker is pastor, First, Clinton.

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